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modern biblical critic. Chap. viii, on "The Prophets," and ix and x, on "The Psalms," conclude the exposition of the critical results of modern biblical research. The author is not ready to say there are no Davidic psalms, nor to assert that there are such (p. 282), thus leaving his reader in suspense. Here, as in some other places, he gives us *his* position rather than a consensus of the opinions of modern scholars. The concluding chapter is an assertion that modern critical results do not eliminate from the Old Testament either miracles, prophecy, revelation, or inspiration.

The book is quite well written, but I fear that it is, in some places, rather technical for the lay reader, and will not entice him to wade through its technical designations.

Some of the make-up of the book may be improved in another edition. The table of contents is distributed over two pages, with no citation of pages where the chapters may be found. This should be corrected. Again, the long title of the book furnishes the running head-line on left- and right-hand page right through the volume, to the index pages. The lack of page citations in the table of contents and this head-line uniformity put the reader at a disadvantage. Either the title abbreviated on the left-hand page and the chapter heading on the right, or the theme of each page stated in its head-line, would be a vast improvement. The indexes are ample.

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THE WORLD BEFORE ABRAHAM, According to Gen. I-XI, with an Introduction to the Pentateuch. By H. G. MITCHELL. Boston: Houghton, Mifflin & Co., 1901. Pp. v + 296. \$1.75, *net*.

THIS book consists of two parts. The first, covering sixty-seven pages, is an introduction to the critical problems of the Pentateuch; the second consists of a continuous translation of Gen., chaps. 1-11, with a tolerably exhaustive commentary. In the translation the sources J¹, J², and P are marked by typographical distinctions. Both the introduction and commentary fill a distinct gap in the existing English literature on the Old Testament.

The introduction discusses with much thoroughness the methods and the tolerably assured results of pentateuchal criticism. After repudiating the name Hexateuch as a misnomer, and showing that the Mosaic authorship of the Pentateuch has no support in pre-exilic

literature, the author sketches the progress of pentateuchal criticism, and the various hypotheses which have been framed to meet the linguistic, material, chronological, and other difficulties that have always been felt. The problem is then attacked on the inner side, and the investigation is begun with Deuteronomy, as that document was at once the most influential and the most completely preserved. In this discussion the "thou" and the "you" strata are carefully distinguished. The earliest hand in D, it is held, wrote before J and E were amalgamated. Our present Deuteronomy, speaking broadly, implies the composite JE, which must therefore fall before Josiah's accession. J and E had written sources at their disposal, not only of poetry, but of law. E betrays an interest in theology and archæology. That J is earlier than E "is, on the whole, the more defensible position." The compositeness of J, which is especially clear and important in Gen., chaps. 1-11, is also emphasized. The general conclusion is that J originated about 850 B. C. and E about 800; that the composite JE falls before 639; "that D, which was discovered in 621, but must have been written some time before and revised in the reign of Manasseh, was incorporated with JE early in the captivity; and that the Pentateuch was practically completed by the addition of P, a product of the first half of the fifth century B. C., before 444, if not before 458." The statement that P is characterized by an evident avoidance of the marvelous features of Hebrew tradition seems to need qualification. The evidence adduced touches mainly the theophanies. But what of P's account of the crossing of the Red Sea, or of the budding rod? and, to quote Mitchell elsewhere, P "makes the flood an immediate miracle" (p. 206), and the Jahwist does not know of "the miraculous wind" of P (p. 210).

The commentary is the most thorough in English that we have. It is at once learned and independent. It is abreast of the most recent literature, and keeps the versions continually before the reader, the more technical and especially linguistic criticism being relegated to footnotes. The author rightly distinguishes between the original sense of a passage and the more ethical content which it may fairly be claimed to have in its present setting (*cf.* 4: 17-24). The 120 years of 6: 1-4 are taken as years of respite. Eden is in the Arabian desert (pp. 124, 266). Japheth represents the Phœnicians. The existence of two hands in the Babel story (11: 1-9) is regarded as "decidedly improbable."

In one or two cases, perhaps, more is read into an early text than

is naturally suggested by it. *E. g.*, the question, "Where art thou?" "calls not so much for information with respect to the man's whereabouts as for an explanation of his disappearance." Again, the 365 years of Enoch's life "indicate that, brief as it was, it was still, in a sense, complete." Again, is there not a slight dogmatic bias (*cf.* Heb. 11:4) in the suggestion that Cain's offering had been rejected because he "had manifested a bad disposition"? The text and meaning of vs. 7 are too obscure to build upon. But these are little points; and, in any case, they come from the author's earnest desire to do full justice to the religious content of the passages under discussion. Again and again he brings this to the front, and repeatedly emphasizes the religious value even of those sections in which mythology or chronology plays an important part. He has admirably succeeded in the object he had in view. He has given us an adequate and scholarly commentary which is neither "too large, too learned, nor too expensive."

Benziger is a misprint for Benzinger on pp. 171, 172, 198, 291.

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THE LEGENDS OF GENESIS. By HERMANN GUNKEL. Translated by W. H. Carruth. Chicago: The Open Court Publishing Co., 1901. Pp. vii + 162. \$1.

PROFESSOR GUNKEL, of the University of Berlin, is a scholar of rare qualities. He combines with a German thoroughness of scholarship independent and original thought, as well as a religious reverence, which secures for each biblical theme which he touches a sympathetic treatment. The book before us is an authorized translation of the "Einleitung" to Professor Gunkel's *Genesis* in Nowack's "Handkommentar zum Alten Testament," which appeared early in the year 1901. The translator and the American publishers have rendered an excellent service to the English-speaking world by placing this admirable introduction within their reach.

In translating the work, it has been broken up conveniently into chapters and sub-sections, so that it presents an attractive page to the reader. "The Significance and Scope of the Legends," "The Varieties of the Legends," "The Literary Form of the Legends," "The History of the Development of the Legends in Oral Tradition," "Javist, Elohist, Jehovist, Later Collections," and "Priestly Codex and Final Redaction," are the topics treated in the successive chapters.